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# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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## EDITORIAL NOTES AND COMMENTS.

WHEN the Editor of this magazine preaches at Christ's Mission or elsewhere during the summer he always prays for the conversion of the Roman Catholics. We know that many of our readers do the same, and their prayers are answered in many conversions. Last month it was our privilege to hear Mr. Moody at Northfield, Massachusetts, and listen to several discourses by him on prayer. Our prayers are not always answered immediately, but if offered in a pure spirit they will be answered some time. Moses' prayer to enter the promised land was not answered until after many years when he stood upon the mount of transfiguration with Jesus. The prayers of all who came to Jesus when He was upon the earth were not answered at once, though it is worthy of note that all who asked Him for forgiveness of sin or, like Mary who washed His feet with her tears, showed their repentance and faith in Him were immediately answered. "Thy sins are forgiven thee. Go in peace."

God answers prayer in His own good time, and though we may know not the day nor the hour, our duty is to continue fervent in prayer. Our readers who do not think of praying for the Roman Ca-

tholics have abundant evidence in the pages of this magazine every month that those people can be converted.

### The Gospel Better Than a Club.

Doubtless there are some persons who do not believe that Catholics can be converted. They are ignorant of the history of the Reformation and they take no note of the present time. We heard of one such person when we were holding evangelistic meetings in some years ago. He occupied the chair at a meeting of sturdy Protestants when one of the members, a good Christian man, suggested that an opportunity should be given to those present to subscribe for THE CONVERTED CATHOLIC.

"It is a good magazine," said the member. "It is one of the best publications of the day on the questions at issue between Protestantism and Romanism. Every Protestant who reads it is strengthened in his faith, and many Roman Catholics have been converted into good citizens and good Christians by its perusal. While taking the Protestant and patriotic side on every subject that comes up for discussion, it is specially designed for the enlightenment and conversion of Roman Catholics. As Pro-

testants, whose fathers were delivered from the bondage and superstitions of Rome [the speaker was an Englishman], we ought to lend a hand in converting the Roman Catholics of our generation. It is good to oppose them on patriotic lines, but it is also good to convert them and bring them to our side on all vital questions. Therefore I move," said the gentleman in closing his speech, "that we subscribe for copies of THE CONVERTED CATHOLIC for our own use and to pass around among our Roman Catholic neighbors and shop mates. Many of them will be converted by reading it."

"Hold on," cried the chairman, "do I understand that the object of this magazine is to convert the Catholics?"

"It is," said the gentleman.

"Well, I will not subscribe for it," said the chairman, with energy, "nor will I put the motion to the meeting. But if any one makes a motion to subscribe for clubs to knock their heads off I will put my name down immediately."

Of course this is an extreme case. But there are many careless Protestants who do not take any interest in the conversion of the Pope's followers. Such persons do not read THE CONVERTED CATHOLIC and will not subscribe for it. If they had read some copies of it we have no doubt they would be converted, in every sense of the word.

#### The Same Roman Beliefs Everywhere.

The great conventions of the young people of the various denominations—Christian Endeavor, Epworth League and Baptist Union, etc.—will by and by take up the subject of the evangelization of the Roman Catholics in the United States with as much zeal and energy as they discuss the spiritual needs of the Roman Catholics in other lands. The same faith, or rather lack of faith, the same superstitions, the same sacramentarianism and dependence upon the priests for salvation, the same worship

of the Virgin Mary and saints ("I worship thee, O Mary," says Alphonsus Liguori), the same faith in purgatory, the same belief in the infallibility of the Pope, and all the other doctrines of Romanism that are inculcated in Papal countries are taught and accepted as divine truths by Roman Catholics in the United States.

#### Doing Penance for Sin.

Our Saviour said (Luke xiii. 3), "Except ye repent, ye shall all perish." The Roman Catholic Bible translates those words of our Lord, "Except ye do penance," and the priests teach the people to do penance for their sins. How the benighted followers of the priests "do penance" is told in the following dispatch that appeared in all the daily papers last month. Our clipping is from the New York *Herald*:

CINCINNATI, OHIO, July 21, 1895.—Miss Nellie Thomas, 21 years old, is employed as a servant at the Convent of the House of the Good Shepherd. She is an orphan, and has been in the convent for two years. She complained yesterday morning of being ill. The Sisters did what they could to relieve her pains, but without success. She grew worse, and it was thought advisable to call in a physician. The doctor examined the girl carefully, but could not diagnose her case. Just before leaving her bedside, however, he saw her uncovered foot. There was a big lump on the bottom. There lay the secret of the trouble which Miss Thomas had tried to conceal. The physician got out his scalpel, lanced the foot and drew out a big brass pin. Further examination and further use of the surgeon's knife discovered forty more pins embedded in her legs.

Miss Thomas was made to tell why they were there. She reluctantly told that every time she had committed a sin she had broken the head off of a pin and had driven it into her flesh as a penance. She is in a precarious condition to-night, and her recovery is doubtful. The doctors think there is about a hundred more pins embedded in other parts of her flesh.

Every time she had committed a sin she had driven a pin into her flesh as a penance. That poor girl never heard that her sins could be forgiven by faith in the blood of Christ, nor did the nuns in the convent learn that elementary

truth of the Christian life. "Go ye in to all the world and preach the Gospel to every creature" ought to include Nellie Thomas and millions like her in our great Republic.

#### Excommunicating Thousands of Catholics.

The Roman Catholic bishops, one by one, are promulgating the order from Rome forbidding Roman Catholics to become members of the Knights of Pythias and other benevolent societies, the officers of which are Protestants, and commanding their "subjects" who are now members of those societies to withdraw from them under penalty of excommunication and eternal damnation. The following dispatch appeared in all the daily papers last month :

CHICAGO, July 15.—Catholic members of the Knights of Pythias, Odd Fellows and Sons of Temperance were authoritatively placed under the ban of the Roman Catholic Church by a published order which went into effect yesterday, and was read from all the pulpits of that Church in this diocese. It affects about 8,000 Knights of Pythias and several thousand Odd Fellows and Sons of Temperance.

In many cities Catholics refuse to withdraw from the societies, and bid defiance to the Pope and bishops. If the Christian members of those societies will tell the story of Jesus and His love and the way of salvation through Him alone to their Catholic fellow members, they will do more for their temporal and eternal welfare and bestow a greater blessing upon them than could possibly come to them from the benevolent features of their associations. And the bearers of the "Good News" will be happier and better men for having led their Catholic brothers to a knowledge of the truth as it is in Jesus. The excommunications and curses of the popes and priests have been blessings to all nations and individuals. That is the lesson of history. Indeed, it may be accepted as an axiom that "Whom the Pope curses God blesses."

Intelligent Roman Catholics in this country do not believe in the Pope's power to shut them out of heaven, but neither do they know the way to heaven except through the Papal teaching. Tell them the Bible way, and many of them will follow it and accept Christ as their Saviour.

#### A Distinguished Converted Catholic.

The New York *Christian Advocate*, July 25, 1895, had a great editorial four columns in length entitled "An Educational Panorama," in which the work of the great universities and colleges of the Methodist Episcopal Church were appreciatively reviewed. The closing paragraph in the panorama refers to Pennington Seminary, New Jersey, of which the Rev. Thomas Hanlon, D. D., LL. D., is president. This year the celebration of the twenty-fifth anniversary of Dr. Hanlon's presidency of Pennington occurred, and of his work in Pennington the *Advocate* says :

Taking all things into the account, Dr. Hanlon's career has been the most conspicuous success in the number of students and the general prosperity of the seminary. If they should be heard by some unusually acute ear saying sotto voce, "But we labored, and he has entered into our labors," we do Principal Hanlon's magnanimity the credit to think that he would put a little of the vigor to which he owes his success into a sonorous Methodist Amen. He has worked and receives to-day, what does not fall to the lot of every man, an unbroken chorus of congratulations, and the alumni, students, trustees and the whole New Jersey Conference will hope that he may enter into his own labors for many successive years; for the results of them in ever widening circles flow on in the lives of the men and women whom he has educated.

Dr. Hanlon is a converted Catholic whom all delight to honor as a great Methodist preacher and educator.

#### The Ingersoll Lambert.

When the Rev. A. Lambert, the distinguished Redemptorist priest, was converted in Christ's Mission last year many persons thought the gentleman was the author of the "Notes on Ingersoll." It

was a natural mistake, as the Ingersoll man had gained some notoriety by his book. If he had left the Roman Catholic Church, in whose distinctive doctrines he evidently does not believe any more than did Father McGlynn while he was excommunicated, and devoted himself to literature he would have made his mark in the world of letters. But he was reared in superstition and did not know any other way of salvation than that which he learned from the writings of monks like Liguori. He did not, nor does he now, read the Bible to find therein the mind of God communing with his mind. He does not seek the guidance of the Holy Spirit in the Word of God, and therefore is not taught of the Spirit. His wrangling and squabbling with his bishop, Dr. McQuaid, in the newspapers has been a scandal to all men. He should come out of Rome and be converted to Christ.

#### **The Converted Lambert.**

This is a different man, as our readers know. The Rev. A. Lambert was true to his convictions when he realized that the Roman Catholic Church was a delusion and a snare, and, led by the Holy Ghost, the Spirit of truth, he came out to follow Christ as his Saviour. He renounced Popery to accept Christianity; he rejected the Pope to obey Christ, and now he is a faithful minister of his Lord and Master. Writing of him, as published in the June CONVERTED CATHOLIC, the great and beloved Chaplain McCabe said: "It was a charm and a joy to be of some service to so humble, so gentle, so scholarly a servant of the Lord Jesus Christ."

Father Lambert could have gained heavy damages against the Roman Catholic papers that published the infamous falsehood that he was an inmate of an insane asylum when he was on his way to his new sphere of labor in Kingston, Jamaica, as a Wesleyan minister.

Roman Catholic ladies have called at our office to tell us that they had heard the Redemptorist priests in this city declare that poor Father Lambert was in an insane asylum.

In a letter received from Father Lambert dated July 12 he refers to prosecution for libel that could be brought against these Papal papers, and adds: "Your suggestion in the July CONVERTED CATHOLIC is a good one. While we pity and are ever ready to help 'come out of her' the poor deluded Roman Catholics, we should not spare the sacerdotal liars and the scribes in their employ." This is the spirit that we love to see in converted Catholics. Help the people to a knowledge of the truth and they will come out of Rome, but do not spare the priests who ought to know, if they read the Bible, that there is only one Priest of the new covenant, the Great High Priest, Jesus the Son of God.

#### **Summit Grove Camp Meeting.**

While this issue of THE CONVERTED CATHOLIC is going through the press the Editor is attending the great Camp Meeting of the Baltimore Methodists at Summit Grove, near New Freedom, Pa., where he preaches on August 2, 3 and 4. At the close of the Camp Meeting he will return to Northfield in time for Mr. Moody's Conference on Bible Study.

#### **Our Subscribers and Friends.**

The summer is ordinarily not a good time to obtain new subscribers for religious periodicals, but we have to thank many friends who sent us new subscribers last month. Some of our delinquent subscribers also paid their subscriptions last month. But an army of more than a thousand strong have not paid anything this year. The summer is a good time to remember the needs of the work in which we are engaged, and we hope this "word in season" will be received in good part and acted upon by our readers. We need their co-operation.

**REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION**

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

**N**OTWITHSTANDING the summer heat large congregations attended the services in Christ's Mission when the converted Spanish priest, Father Ferrando, preached. Spaniards, Mexicans and Cubans mingled with the regular congregation, and though Father Ferrando's addresses were in the Spanish language, his earnestness and power of expression held the attention of the whole congregation. Ferrando is a gifted speaker, and as he related the history of his spiritual struggles in the Roman Church to find the truth and his fruitless efforts to save himself by devotion to his duties as a priest and a member of the Capuchin Order, of which he was a superior, his words seemed to burn into the souls of the Spanish and set them on fire, for all of them had experienced the same difficulty in breaking away from the Roman Church and learning the true way of salvation. The English speaking members of the congregation were enabled to follow the preacher by the excellent interpretation of Rev. J. M. Lopez, the Spanish missionary of the Congregational Church in this city. Mr Lopez is a graduate of Princeton Seminary and has also received the degree of Master of Arts from Princeton University.

At the close of Father Ferrando's address on June 30, Pastor O'Connor said such an orator would gain a hearing from his fellow-men, Protestants or Catholics, anywhere. He announced that Father Ferrando would pass the summer at Northfield, Mass., in the study of the English language and the Bible and in attendance upon the conferences held there by Mr. Moody.

At the services on Sunday evening, June 30, Mr. Lopez delivered the following address:

## THE GOSPEL IN SPAIN.

I cannot begin otherwise than by thanking Brother O'Connor for the kind introduction he has just given me, and also for his courtesy in inviting me to speak from his pulpit of a work that is, to a certain extent, different from his own. I feel that in his permitting me to occupy his pulpit he has shown such a heartfelt sympathy for me that I know him now as a brother.

In the year 1860 there were in Spain a few gentlemen reading the Bible—in Malaga. The reading of this Book was prohibited; it was a crime against the government to read the Bible in Spain. And consequently when it came to the ears of Queen Isabella II. that these men were reading the Bible in Malaga—going into private houses to read it, and worshipping God according to the dictates of their own consciences—she issued an edict that these men should be put in prison for such a crime. They were put in the dungeons of the Inquisition. What became of them? We shall see. Your own President of the United States, the Queen of England and the Emperor of Germany sent a petition to Queen Isabella asking that she would commute the pain of imprisonment to exile. She, of course, could do nothing but accede to their request. So she sent the men into exile for reading the Word of God. The men went to Switzerland and to England to study and to become thoroughly acquainted with the plan of salvation. Then they were forgotten by Queen Isabella.

When a young boy, in the year 1866, one day word came that there was to be a revolution in Madrid. I was born there. I was sent to Madrid to my grandmother; she used to live in the royal place, the Prado. One morning



we were walking outside of the residence grounds and I heard the discharge of musketry and the booming of cannon. I saw the tears running down the cheeks of my grandmother. I said, "What is it? What is the matter, grandmother?" She said, there is a revolution in Madrid. It was the revolutionists fighting to drive from the throne Queen Isabella II. Many were slaughtered. The fight continued two or three days.

About two years afterwards there was another revolution. I, as a boy, followed after the music without knowing why; but you know music has much enchantment, especially for children. So we enjoyed ourselves that day. Queen Isabella had to fly for her life, and went into exile.

When Martin Luther was carrying on the Reformation in Germany books were being printed in France and sent into Spain—smuggled in double casks, the outside one being filled with wine, and the inside one with Bibles.

During the time of the Inquisition there were many Protestants among the nobility. There were faithful men, there were beautiful women and there were delicate young ladies burned at the stake in Madrid, Seville and Barcelona. Why? Because they worshipped God according to their own consciences and His Word.

The Inquisition was an awful persecution. When the Reformation came the last time there was not a single Protestant in all Spain, because all had been sent into exile by Queen Isabella. You can form no idea of the horrors of the Inquisition. It was only the power of God that drove it from Spain at last.

When I was a child I used to play in the square called the "Square of the Inquisition." It is a large square. There are several blocks included in it. It had four large balconies extending all around it. The people went into the balconies to witness the burning of the

faithful ones at the stake. In addition to the balconies there were two large tribunes—one for the King and the other for the great Inquisitor, which was higher than that of the King's, because the Inquisitor was the representative of God in Madrid.

There was another place in the northern part of Madrid where I used to play truant with other boys. There was a house in ruins there. We used to go there and scratch the earth to find human bones that we put in our pockets to take to school to play with.

In the year 1808, in the month of December, Napoleon at the head of his army entered Madrid and proclaimed his brother Joseph King of Spain. One of the deeds done at that time we should never forget—the blowing up of the palace of the Inquisition with gunpowder after the prisoners were liberated. They came out in chains, all living skeletons; they had been imprisoned for years and years. Some of them, after seeing the light of the sun, were struck blind because they had been confined so long a time in the dark dungeons. They had been kept there for crimes that they never committed—as we believe to-day, for the reading of the Word of God. Now you see that as a child I knew something as to what the Inquisition was.

In the year 1868, when Queen Isabella was fleeing for her life, those faithful men who had been exiled by her returned to Madrid, Seville and Barcelona and proclaimed the truth as it is in Jesus—everywhere where people would come and listen to the Gospel in Spanish. Among those who had the privilege of hearing these men were my father and mother. My father was a Roman Catholic, but he saw the error of his way and became a Protestant. He tried to induce my mother to become a Protestant. She went to the Protestant mission to see what it was like, and was

conquered. They then took their children away from the Catholic school and sent them to a Protestant day school and Sunday school in Madrid. Rev. Mr. Carasco was our pastor. He was one of the men who had been shut up in a dungeon of the Inquisition for reading the Bible. He was one of the greatest orators in Spain.

There came a lady from Philadelphia—a very beautiful and wealthy lady—who had decided to consecrate her wealth to the work of Jesus Christ. She asked me to come to her Sunday school, as she was going to choose some boys to have educated. I accepted the invitation and was one of those selected by her. I was taken to her own home and treated as her son. My mother, as soon as she saw the lady, made up her mind that it was right for me to go with her. The lady said this was to be my future home. She had horses, carriages and servants—everything that was needed. Our teachers came from Switzerland, so we had a regular Protestant education, which we could not get in Spain, nor even in France. I went to Switzerland and staid there three years. When I was through I went back to Spain to work in the missions. I first went to Southern Spain to work, and was there among the miners for seven months. I was very successful. From there I went to Madrid and was at the head of the Protestant schools there. The Sunday school at Madrid had an attendance of over 300, which was a large number.

When I was a child my grandmother very often used to take me to the Roman Catholic Church. I liked to look at the saints, especially the paintings. The painted saints are better executed than the statues, and they have less dust on them. I used to enjoy the beautiful music, the peals of the organ, the smell of incense. I liked to look at Mary; she is generally very handsome. The body is a piece of wood—something

awful. I do not understand how priests can bow down to such a piece of wood. The image of Christ always inspired me with fear. There was something about His features that did not attract me as did the face of Mary. She was all smiles; her jewels were bewildering. I did not know then that Jesus Christ was my Saviour. It was something different that was presented to us in the Roman Catholic Church. Then I said to myself, I am going to secure Jesus for myself, and even when a child I learned that Jesus Christ was a true friend. I kept on studying and studying, and I began to see what the Gospel was and the wonderful promises made to every one that believes and trusts in Christ. And then the worship of God meant another thing from what it did when I went to the Catholic Church. I saw what a different thing it was to worship God in spirit and in truth, than to worship Him only in outward ceremonies.

But there was something sad in my heart in regard to my grandmother. She came to our mission once and seemed to think it was better than what she had been taught. But afterwards she went to confession and then she never again came to the mission. The priests frightened her with their stories about the pains of purgatory and hell, and so scared her that she said to me, "My child, I bless you, but never speak to me again about your religion." Now you see what a hold the Roman Church has got on its people—and the confessional is the worst of it. If a woman can't stay away from confession I am sure she will always be in the power of the priests.

After remaining in Spain five years I went to Chili. I worked there four years. Then I went to Santiago and taught French and mathematics for three years in one of the brightest institutions there. I then went to Valpara-

iso and did mission work in a mining town for five years. It was suggested to me to become a pastor of a church. I said no; I cannot do that; that is a life work. I want to have some time to finish my education. I was told I could go to Switzerland and finish my course of study in four years. I said I was too old to study four years more. I knew that I could finish it in the United States in three years. I was advised to go to Princeton Seminary. I did so, and graduated there, after which I went to England, and by advice returned to America. After looking about I concluded that the best thing I could do was to go to work among my countrymen. So I began my work under the auspices of the Presbyterian Church, of which I was a member. Then I became a member of the Manhattan Association (Congregational Church), and I have been working here ever since.

My work, you see, has been in Spain, Chili and the United States among my countrymen, and I can see what they are. They are the same everywhere; they are the same men in faith, and they are faithful to the church, and there are those who love God, fatherland and King.

As you all know, God first manifested himself to the Jews. There were a great many of them in Spain. They were the most faithful to the Roman Catholic Church and the King, the defender of that faith. The action of Spain against them has lost many and many a chance to that country to become a great nation. They came to America; they filled their pockets with gold; that gold went into Spain, but it did not go down in Spain. It was like water on the top of a rock—nothing sank. It is a picture of misrule all over Spain, following the devices of the Roman Church.

Who were the Jews? They were an industrious people; they were a com-

mercial people—many of them wealthy. They were trying to add as much as they could to their possessions. By the exodus of the Jews from Spain she lost the commerce. That was one of the actions of the Roman Church against Spain. After the Jews came the expulsion of the Arabs. Why, it was the ruin of that country forever. The Arabs had in their hands the sciences, arts and the industries; and besides, they were soldiers. They were always soldiers, and soldiers for the Church of Rome.

See the decadence of Spain's cities. Take Seville that had a population of 600,000 in the time of the Moors; now there are scarcely 150,000. There is Toledo, that formerly had a population of 250,000, and now about 14,000. Go to Cordova, formerly the capital of the Moors in Spain, which contains magnificent and glorious specimens of its former grandeur, and once had a million inhabitants, now contains scarcely 40,000. All these places and many others I have visited. And to-day in consequence of the rule in Spain of the Roman Catholic Church she is without commerce, science, industry. Only the sword is left, and the people have to live by the sword even to-day, as you see in the most beautiful islands of the Antilles—fighting for life and liberty. Wherever Spain rules it is the same thing—ignorance, bigotry and poverty. Go to South America—I have been everywhere there—it is the same thing, practically. I have crossed the Argentine Republic from the Andes to the Rio de la Plata, and it is all the same, except now they are more free from the Roman Church. I tell you that the Argentine Republic and Chili are far ahead of Spain in commerce, industry, arts and in everything. Why so? Because they are free. Chili is the foremost nation of South America. The Chilians call themselves the Yankees of



South America. When you go there to preach the Gospel and to build churches you are at liberty to do so. You cannot do that in Spain.

Rev. Mr. Carasco, my former pastor, told me that he had more to suffer from the Liberal ministry than from the Conservatives. After completing the church and everything was ready for its dedication and the invitations were sent out the doors were kept closed for two months, not being allowed to be thrown open to the public. Then one of the private secretaries of the government came to me and said: "Sir, I have a favor to ask of you. The Roman Catholic Church is going to make trouble if you open the doors of your church. Now I want you to promise me that the doors will remain closed; but you may go on with your dedication." "Well, how can the dedication take place if the doors are kept closed?" I asked. The secretary said we had two side doors, and we could go in through them, but not to open the front doors. Well, we used the side doors and consecrated the building, and the secretary reported that the doors were not opened. This will give you an idea of the way things are done in Spain.

The only way to reform Spain is by the Word of God. It is the only way by which any nation can become great and prosperous. You have the Word of God in your Constitution; it is the basis of your laws. I think you are the first Nation whose laws are based upon the Bible. That is why you are bound to succeed as a Nation. That is what I want to see in my country; that is why I have been trying to put God's Word at their disposal. I do not care about sects or denominations. The only thing I want to do is to live by Christ and to do His will. That is what the Master requires.

In Spain we have many things to contend against to make the people see

that they are wrong. The Spanish Roman Catholics believe a man cannot be a minister and a man. They despise a minister. I am trying to show them that he can be a minister and a man at the same time. When they understand that the Word of God is the salvation of humanity and for the exaltation of the nations, then they will accept it.

What a gigantic work; who can undertake it alone? In this city we have no building that we can call a church. We can only go ahead and do what we can. The Roman Church is watching us and watching you. She is watching over every Protestant church in this country, and they are going ahead with a steady stride. You are going to hear from them in about ten years hence. The problem of foreign mission work in this city is becoming greater every day. It is better to lend your aid now than to wait.

Professor Hodge of Princeton Seminary, when addressing a class of students not long since, said: "Gentlemen, the problem is going to be solved in this country in ten years, and you are the ones to solve it." He is right in teaching the obligation of the Nation. That is the work we are trying to do. We want your prayers and sympathy and your help. I wish I was speaking to 20,000 to-night these words, coming from the lips of one who was a Roman Catholic, from one who has been trying to work in Roman Catholic countries for the Gospel of Christ for the past fifteen years, and also from one who has found the truth as it is in Jesus. It was a wonderful thing for me in the beginning of my life when I heard of the outpouring of the Holy Spirit and the wonderful works of the apostles and disciples of the primitive Church. And then I had a wish that it might be my experience, and soon after I learned that Jesus Christ was my Saviour. He came and dwelt in my heart just as He did in the hearts of the disciples and apostles, and He has dwelt in the hearts of many of my countrymen. I put my trust in the Father, Son and Holy Ghost. As the Word of God says, "Seek first the kingdom of God and His righteousness, and everything shall be given to you."

## CONVERTS FROM ROME.

FROM our recent English exchanges we take the following items of good news :

### LADY O'HAGAN'S CONVERSION.

"A most remarkable case of conversion is that of Lady O'Hagan, the widow of the former Lord Chancellor of Ireland. Her husband was a Roman Catholic, and she belongs to the Towneley family in Lancashire, whose members have been noted for centuries for their adherence to Catholicism. Lady O'Hagan herself had always been closely identified with the active work of the Roman Catholic Church in England. She has become a Protestant."

### SEVERAL ENGLISH PRIESTS CONVERTED.

The English papers further announce that Lady O'Hagan's chaplain, Father Klein, a Jesuit, has renounced the priesthood and withdrawn from the Roman Catholic Church.

The *Liverpool Courier*, June 15, 1895, says: "The Rev. Father Chapman, B.A., formerly priest in charge of St. Patrick's Roman Catholic Church, Widnes, has seceded from the Church of Rome. He applied some time ago for ordination in the Church of England, and has, it is stated on reliable authority, now been admitted into the Established Church. Father Chapman labored in Widnes for a number of years, and was highly esteemed by members of every religious denomination in the town for his earnest work among the poor."

### A CONVERTED PRIEST AT BRISTOL.

The Rev. V. Clinton de Burgh, of Truro, on Sunday, June 16, 1895, conducted the services in the Tabernacle Congregational Chapel, Penn street, Bristol. The pastorate has been vacant for nearly twelve months, and Mr. Burgh on May 27 received an invitation to take charge of the church. At the conclusion of the evening service on Sunday it was made known to the con-

gregation that Mr. Burgh had accepted the call. He did so in a written statement, which was read by Mr. Ring, one of the senior deacons. Mr. Burgh was educated as a Roman Catholic priest, but some four or five years ago he renounced the Church of Rome and became a Protestant. He engaged extensively in mission work in London and Cornwall prior to accepting the pastorate of the church at Truro, which he has held for some considerable time.

### "I TAKE MY JESUS WITH ME."

The following letter will be read with joy by all our converted Catholic friends and by all Christians who in the time of trial prove steadfast in the faith. It is a sore trial for a child to be turned away from the paternal home, for that place should be the one spot on earth where a welcome should await even the wandering boy or girl. Mr. Sankey's hymn, "Where's My Wandering Boy Tonight?" has touched thousands of hearts and evoked most tender sympathies. As human beings we love to think that the door is always open for the "wandering boy." Blessed be God, the door of mercy that leads to the heavenly home is always open even for the vilest sinner who believes in the Lord Jesus Christ and calls upon His name. Popes and priests would shut it against all who will not believe in them and obey their commands. Though we should have the faith of which our Saviour speaks that would remove mountains, yet if we do not believe in the "infallible Pope" as "the vicar of Christ," and in the power of the priests to forgive sin and grant absolution, they say they will shut the door of heaven against us. But they cannot do it, for Jesus Christ is the door and He opens it to all who come to Him with repentance for sin and faith in the atoning power of His blood. "The blood of Jesus Christ cleanseth from all

sin." "As many as received Him, to them He gave power to become the children of God, even to them that believe in His name." Through Christ the children of God have a rightful place in the heavenly home, and by natural law the children of the family have a right to a place in the paternal home on earth. But the writer of the following letter was turned away from his earthly home for Jesus' sake :

QUEENSBURG, NEW BRUNSWICK, )  
July 12, 1895. )

DEAR BROTHER O'CONNOR :

As I cannot do without THE CONVERTED CATHOLIC I send you my subscription and money for three new subscribers. My means are limited or I would do more to help you. But you shall have my prayers that God might bless you more and more in the good work you are doing.

The Lord has wonderfully blessed me since last I wrote to you. I am now using what talent He has given me in the service of my Master, and I am getting more light as the time goes by.

Last week I visited my mother, and my step father met me at the door and said, "You cannot bring your Jesus in here." I said, "I do not go where I cannot take my Jesus with me," and he closed the door in my face. So I was turned away and retraced my steps and praised the Lord for it all. Parents and friends may shut doors against us, but the door of mercy they cannot shut. My Jesus stands there to welcome me. I have just returned from camp meeting, and I am stronger in faith than ever.

Yours in Christian love and work,

LEWIS J. KING.

FRANKFORD, PA., July 8, 1895.

DEAR SIR :—Will you kindly send me a copy of THE CONVERTED CATHOLIC as advertised in the *Christian Irishman* of Dublin, Ireland, and oblige a converted Catholic.

M. D.

### THE BOSTON RIOT.

LAST month there was a great Fourth of July parade in Boston in which all good citizens naturally desired to participate. But the committee of arrangements decided to exclude the Patriotic Societies composed of United American Mechanics, Patriotic Sons of America and other organizations, the members of which are native born Americans. Neither the Orangemen nor the American Protective Association sought to parade as distinct organizations, though doubtless many of the members of these societies are also affiliated with the other orders that make American birth a condition of membership.

The exclusion of the patriotic societies from the parade was a tribute to the power of the Roman Catholic Church in Boston. The committee of arrangements acknowledged that they were apprehensive that some emblem would be displayed by the patriotic men in the procession that might give offence to the Roman Catholics. The leaders of the patriotic societies assured them that the only emblems displayed would be the American flag and a large model of the "Little Red Schoolhouse," and surely no good citizen could object to such manifestations of American patriotism. But the committee which was selected as representatives of all classes of citizens would not allow the "Little Red Schoolhouse" to be carried in the procession.

The patriotic citizens appealed to the Governor of the State for a permit to hold a parade of their own, which was granted, and an escort of three hundred police was detailed to accompany the "Little Red Schoolhouse" and the American flag borne by the stalwart men who have formed organizations for the protection of the public schools and other American institutions against the assaults of the Roman Catholic Church. Those brave men, many thousands in

number, all Protestant Americans, marched in procession through the streets of Boston, and though smothered imprecations were heard all along the line from the Roman Catholics who had assembled on the sidewalks, no actual violence was offered until the great body of the procession and the police escort had passed. Then the rear of the procession was attacked by a howling mob of Irish Roman Catholics and several persons were injured. One man, a Roman Catholic, was killed by a shot from a revolver. The police returned to the scene of the riot, and after breaking many Roman Catholic heads, dispersed the crowd. Two young men, Protestants, were arrested, but they were immediately acquitted on trial. It was proved that the Roman Catholics were the aggressors, and that whoever fired the fatal shot did so in self-defence.

This Papal riot has aroused the people of Boston as no other event had done for many years. The "Little Red Schoolhouse" has been brought prominently before the public as the symbol of American intelligence and the American flag has been exalted as the standard of a free people. The Roman Catholic Church has been always opposed to intelligence and freedom in civil as well as in spiritual affairs when the hierarchy cannot direct the channels of information. The Bible that gives spiritual light and liberty to all men is practically a sealed book to the Roman Catholic people, and the liberty that Rome allows her followers is comprised in blind obedience to the Pope and his agents, the bishops and priests.

#### WHAT THE ROMAN ORGANS SAY.

All the Roman Catholic papers had editorials on the attack made by their readers on the American flag and the "Little Red Schoolhouse." Instead of a "riot" they called it the "Boston Affair." The *New York Catholic Review* quotes approvingly the *Boston Congre-*

*gationalist*, which condemned the patriotic societies while insisting upon the right of any organization to parade the streets in a lawful manner. "We insist upon the same right," says the *Review*, "and we deplore and denounce the insane recklessness of any persons calling themselves Catholics attempting to interfere with that right." "But the patriotic organizations, with partizan symbols," it adds, "are a challenge and a menace to the other party."

The only "symbols" in the parade were the American flag and the "Little Red Schoolhouse." It is well for the American people to remember that these symbols excite the ire of "the other party," the Roman Catholics. We thank the *Catholic Review* for making the issue so plain.

Again that paper says, "Their very presence [the patriotic societies in the parade] was calculated to stir up strife and lead to open hostilities." But the presence of Roman Catholic societies parading in the streets of our large cities with their symbols and pictures of St. Patrick and the Pope does not stir up strife and lead to open hostilities on the part of Protestant Americans. The patriotic organizations do not interfere with Roman Catholic processions, and the Roman Catholics in this country, nine-tenths of whom are of foreign birth, must learn to respect the rights of native born Americans to hold meetings for the discussion of such subjects as interest them, to march through the streets of their cities with the flag of their country proudly waving over them, and the "Little Red Schoolhouse" borne in triumph. "These organizations," says the *Review*, finally, "have boasted, since the melee, that they have shown the 'cursed' Irish Catholics that they cannot always have their own way in this land of liberty." Very well said. That is a good lesson from the "Boston affair."

## A NOTABLE VICTORY OVER CATHOLIC INTOLERANCE.

[Chicago "Interior," July 11, 1895.]

⑥ UR Methodist brethren are to be congratulated on their insistence and adroitness in their communication with the See of Rome, and finally on their victory in a matter which closely concerns the interests of Protestantism in all Catholic countries. A little more than a year ago the Methodist ministers of Chicago adopted a resolution offered by the Rev. John Lee, that the See of Rome be asked to interest itself in obtaining religious liberty for those of another faith living in Catholic countries, especially in Ecuador, Bolivia and Peru. This just and reasonable request, strange to say, waited a long time for reply. The Rev. Mr. Lee wrote two letters to Archbishop Ireland, well-known for his open-mindedness and Americanism, but received no reply. Next he sent a letter to Mgr. Satolli, whose chief mission in America was to look after the interests of the Catholic Church, and who from his position, it might well have been assumed, would at least be courteous in a matter concerning which the Methodist ministers of Chicago had seen fit to lay before him. This letter likewise received no reply, but another registered letter did elicit a brief response to the effect that in his opinion the encyclical letter of the Holy Father, which he enclosed, was "the most fitting reply" he could make. This, of course, was evasive and unsatisfactory, and last August Mr. Lee wrote to the Pope himself, and receiving no answer wrote again last December. No attention being paid to these communications Mr. Lee next turned to Cardinal Gibbons, writing to him last April, in Baltimore, only to receive the same answer of silence. Last May, as a kind of a last attempt to break the profound silence of the Catholic hierarchy on this pertinent question, he wrote again to Cardinal Gibbons, then in Rome, ad-

ressing him in care of the Pope. This letter finally evoked the following answer:

ROME, June 14, 1895.—John Lee. Dear Sir:—In reply to your favor of the 20th ult. I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the Cardinal Secretary of State. His eminence now writes me as follows:

"The letter written to your eminence by Mr. Lee, of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the republics of Peru, Ecuador and Bolivia. Nevertheless, as your eminence has been pleased to communicate to me the said letter, I have written to the apostolic delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegate will send, I am, etc."

In availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ,

J. CARDINAL GIBBONS.

The See of Rome, unable longer to evade the pertinent request of the Methodist ministers of Chicago, at last announces its purpose to investigate the matter. Now that the question of the treatment of Protestants in Catholic countries has been raised it will not be long, and henceforth Protestants will doubtless be enabled to secure the same religious freedom and toleration accorded to Catholics in Protestant countries. It is a poor rule that does not work both ways. Hitherto this one of religious



toleration has worked chiefly one way, so far as Rome is concerned. Now, however, through the persistency of our Methodist brethren the Catholic hierarchy has been brought to time, and for achieving this notable victory for Protestantism the Methodist ministers of Chicago are entitled to the credit.

The above editorial from the *Interior*, the organ of Presbyterianism in Chicago, will be somewhat spicy reading for the readers of THE CONVERTED CATHOLIC.

From an editorial "Rome and the Methodists" that appeared in the *Citizen*, Chicago, July 6, 1895, a thoroughly pronounced Roman Catholic paper, edited by John F. Finerty, we take the following:

"That the Pope and the Sacred College should discriminate against Protestants in the other American continent did not seem logical to the mind of the Rev. John Lee, a Methodist clergyman of this city. After a fruitless correspondence with Archbishop Ireland, Mgr. Satolli, Cardinal Gibbons and the Pope, animated by a true spirit of Chicago perseverance he, as a last resort, sent a registered letter, on the 20th of last May, to Cardinal Gibbons at Rome. His eminence, with his customary courtliness, immediately attended to the matter. Bigotry is hateful in all countries, but particularly in nations that are nominally Catholic.

"Mr. Lee deserves praise for his manly perseverance in this matter, and we hope the action taken by the Cardinal Secretary of the Holy See will have the good effect of abolishing odious religious restrictions in the countries indicated."

The Rev. John Lee wrote his first letter to Mgr. Satolli June 22, 1894; no reply. He then wrote a second letter to Mgr. Satolli July 12, 1894; an evasive reply. To his first letter written to the Pope, August 24,

1894, there came no reply. The second letter written, December 24, 1894, received no reply. He then waited four months longer, and on April 22, 1895, addressed Cardinal Gibbons at Baltimore, and he too was silent. As soon as Mr. Lee learned that the Cardinal had started for Rome he immediately sent a letter in all haste to the Eternal City. To this his eminence replied.

This contest is not ended yet. Evasive replies, or half truthful replies, or rolling the blame upon the State, will not do. At last, after an extraordinary amount of labor, the Methodist ministers of Chicago have got this question of the treatment of Protestants in Roman Catholic countries before the attention of the American people, and now, in the words of the *Interior*, "it will not down."

### The Gospel for South America.

Every American Christian who is zealous in the work of foreign missions will thank Mr. Lee and the other Methodist ministers of Chicago for having effectually opened the door of all South America to the preaching of the Gospel. Most of those countries are Republics in name, but they are in almost a constant state of revolution. The Christianity that has made stable the government in Protestant countries will have its influence upon them, and the entrance of the Word of God will bring light and liberty to the people who are groping in the darkness of superstition and infidelity.

Father Ferrando, the converted Capuchin priest, who came to Christ's Mission last May from Colombia and Venezuela, is fully conversant with the deplorable spiritual condition of the Spanish speaking people in South America, where he had labored as a missionary priest and superior of the Capuchin Order. He is now the guest of Christ's Mission and will return to South America as a minister of the Gospel.

## WAS PETER EVER IN ROME ?

BY REV. MASON GALLAGHER, D. D.,  
BROOKLYN, N. Y.

REV. Dr. Nathaniel West in the May number of *THE CONVERTED CATHOLIC* has presented a conclusive argument to show that "Babylon the Great" of the Apocalypse is figuratively used to denote the city of Rome the seat of the Papal iniquity. He assumes that the "Babylon" of Peter's first letter (ch. v., 13) is also the Imperial City. He fails to present satisfactory evidence for his assertion.

While there is no certain evidence that Peter wrote from the Parthian Babylon, nevertheless the probabilities so vastly preponderate in favor of a literal rendering, that it amounts to a moral certainty that Peter did not write his Epistles from Rome.

Dr. West writes (p. 151): "There is strong external and internal evidence, supported by the ablest scholarship of our generation, that the word Babylon meant Rome;" and again (p. 153): "The consensus of the majority of critical scholars in our day is that Babylon in 1 Peter v. 13, means Rome of the Tiber."

To the statement of Dr. West, for which no proof is presented, we oppose that of the *Encyclopedia Britannica*, article "Poppedom"—"It is maintained by the great majority of Protestant scholars that there is no proof that Peter was ever in Rome at all." Also McClintock and Strong, *Encly.*—"The natural meaning of the designation Babylon is held by Erasmus, Calvin, Beza, Lightfoot, Wiesler, Mayerhoff, Bengel, Dewette, Bleek, and perhaps the majority of modern critics."

Lipsius, an ancient modern German critic writer (*Pres., Qua.*, April, 1886): "The Roman Peter legend proves itself to be from beginning to end a fiction, and that our critical judgment is con-

formed. The feet of Peter never trod the streets of Rome." Salmasius writes: "By calculation of dates it is proved with the utmost certainty that the Apostle never was in Rome."

In my work, "Was Peter Ever at Rome" (for sale at the office of *THE CONVERTED CATHOLIC*, price, post paid, \$1.00), I present in support of the literal rendering the statements of Spanheim, Scaliger and Turretin, and of more modern continental writers—Neander, Steiger, Guerik, Presense, Lange, Bouzique, Gavazzi and others—as holding to the literal construction. I quote also sixty British and American scholars, among them Owen, Howe, Robert Hoie, Dick, Hill, Kitto, Edgar, McGavin, Littledale, Davidson, Green, Bloomfield, Milman, Robertson, Wordsworth, Smyth, Hodge, Elliott, Behune, Jacobus, Hurst, Strong, Murray, Bacon, Rice, Murdock, Shedd, Stowe, Hague, Robinson and others. I refer also to over two hundred writers all of the same opinion.

On p. 153 Dr. West states: "Historically, therefore, we must hold to the fact that 'Babylon' of the New Testament means Rome. The Catholic Church is a unit there."

I again take issue with this able writer, and in my book I give the names of fifteen eminent Roman Catholic scholars who assert that Peter lived and labored in the Eastern Babylon, and not in Rome. Such were De Marca, Mantrean, De Ceza, Marsilius, Aventina, Leland, Du Moulin, Dupin, Caron, Hardouin, Erasmus, Hug, Le Cormenin and Ellendrf.

Archbishop De Marca writes: "Although the Ancients supposed Peter to have here meant Rome, [Scaliger can be shown to be right when he says that this letter was written from Babylon itself to those dispersed Jews whose Provincial Synod depended upon the Patriarch of Babylon.]"

Ellendorf, a Roman Catholic Professor in Berlin, in a learned treatise on the question, says: "The stale conversion of the name of Babylon into Rome is the only argument by which they venture to prove Peter's abode at Rome, his Episcopate and his Popedom; from the Holy Scriptures it would not pay for the trouble to waste a word on it."

It is then clear that Dr. West's statement on p. 154 needs modification, which reads: "The fact remains, however, that according to both Catholic and Protestant suffrages 'Babylon' of Peter's Epistle and 'Babylon' of the Apocalypse means Rome. There is no escape from this."

Per contra, examination shows Lightfoot, the unrivalled Orientalist, to be right when he asserts, "In all the Scripture you cannot find Peter nearer Rome than Joppa, and our own Protestant writers have made it plain as the sun at noon-day, that he never was there."

It is noticeable that several laymen have thoroughly investigated this question, such as Simon, a London lawyer, who spent nine months in the library of the British Museum consulting all authorities, and Greenwood, McGavin, Kennard, Kitto, Bouzique, Bacon and others. They find no evidence for Peter's western visit; that he left his proper field among the million Hebrews at the East and came to Rome, where Paul was laboring with many assistants and where he was not needed.

The burden of proof plainly lies on those who give a strained and fanciful rendering to the date of a letter.

Moreover, we ask, how can it be explained that Peter's second letter was so late in its reception by the Church if it was written at Rome? The delay in acknowledging its authenticity can easily be understood if prepared in the Parthian Babylon, where wars and com-

motion had destroyed and scattered documentary evidence.

Again, why is it that we have no author of the first two centuries asserting that Peter came to Rome if such an event occurred? The statement of later writers is of no value, as they give no facts in their efforts to magnify the Roman Church.

There being no motive to lead Peter to Rome; no evidence from Scripture; history being utterly silent with respect to the matter; the verdict of modern scholarship being so largely against the Roman visit, we are compelled to believe that Peter lived and labored among the Jews of the Mesopotamian Babylon, his proper chosen field, and "that a mightier mind and heart were employed to distribute the same inestimable pleasure in the west."

#### REMARKS OF DR. WEST.

*Dear Brother O'Connor:*

I am indebted to your clerk, during your absence and while passing through New York, for the privilege of reading Rev. Dr. Gallagher's criticism of a portion of my articles in reference to the Papacy; and, if not improper, I request that the following may go along with the criticism, which I assume you will cheerfully publish.

I have not the pleasure of a personal acquaintance with the able and devout writer of the book, "Was Peter Ever at Rome?" and which I carefully read—*ab ovo ad mala*—before I penned what I sent to your columns. I had, and for many years, well considered all that could be said by Protestants against the tradition of the Papal Church; nay, of the ante-Papal early Church, in favor of Peter's visit to Rome twenty-five years before his martyrdom. Lightfoot's celebrated argument I have possessed in his own works for many years.

Allow me to express here my sincere thanks to Dr. Gallagher for his able,

timely, manly and scholarly book. It ought to be in the hands of every American minister and citizen. It is a noble testimony, and of great value. I only criticize it thus much, and in a most friendly spirit—viz: (1) that the intense polemic interest of many of the early Protestant writers diminishes to the same extent the value of their judgment; (2) that the vast majority of Protestant writers simply take the invulnerable ground that the Papal claim is "*not proven*;" that is, there is "*no proof*," "*no evidence*," for the claim—i. e., no demonstrative historical certainty in the case—which is my own view; (3) that a large number of modern critics in the interest of a rationalistic criticism assert the whole tradition and all the Fathers to be utterly fraudulent, which is a bad thing in view of how much we Protestants depend upon them in other matters; and (4), that the list of recent scholars who hold to the possibility, and even probability, of an early Petrine visit (not episcopate) to Rome could be increased immensely beyond the names cited in Dr. Gallagher's book.

Rome has "probability" on her side for an early Petrine visit to the city (not an episcopate of twenty-five years), and it is very difficult to account for the vast tradition otherwise, unless at the expense of the sanity or moral honesty of the grandest men that ever lived during the first 600 years of the Church of Christ. What Dr. Gallagher has reproduced from his book I had read very carefully, and I feel sure that the judgment of Dr. Schaff and a thousand others is the true one—viz: that Peter's early visit to Rome *can neither be proved nor disproved*. As to the unlikelihood of calling Rome "Babylon" in a private unapocalyptic letter written in "plain prose," the Fathers are full of it, just as the Jewish books are. Everywhere Rome is "Babylon."

The fact is that Rome *never can prove* that Peter was ever at Rome prior to the time of Nero, nor can we *ever prove that he was not there!* Just there is Rome's trick (1), not to prove her affirmative, and (2) to require us to prove a negative! For myself, I cut loose from this interminable and resultless controversy; and, for the argument's sake, am willing to concede the early traditional visit. It is of no consequence at all to me whether Peter went "to Rome" or "to Halifax." The bottom ground of Rome's case is wholly independent of Peter's visit to Rome. It is this one and sole ground on which she rests her Papal claim, in the last analysis—viz: that *the Lord Jesus Christ did establish a Pope* (such as Rome claims) *in the person of Peter long before Peter ever saw Rome*. That is her whole case. It is a question of exegesis, wholly, and Rome loses her own case and her own claim by her own *rule of exegesis*—viz: "the unanimous consent of the Fathers"—there being no such "consent," no such "unanimity," the "majority" of the Fathers being *against* her interpretation. It is a "*res adjudicata*" out of her own mouth. She stands self-condemned before her own tribunal. It is for this reason I regard the question of Peter's early visit as of small moment in the discussion. This is no disparagement of Dr. Gallagher's most excellent book. He deserves the thanks of every true Protestant. May his labor abide in strength. NATHANIEL WEST.

#### Dr. West on "The Anti Christ."

We have collected Dr. West's learned articles on "The Anti-Christ" which have appeared in several issues of THE CONVERTED CATHOLIC, commencing with the January number of this year, and will publish them in book form. To meet the cost of publication we appeal to our readers for advance orders. We have no "financial backer" in this matter, though we would like to find one if we knew where to look for him. The price of the book is 30 cents; 4 copies \$1.00. Address orders to this office.

## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

**A**S Father Phelan of the St. Louis *Western Watchman* continues to show his anxiety for the good morals of the members of the Christian Endeavor and Epworth League Societies, we can do no better than to point out some more dark spots in the moral system of Rome. If, in the first place, as the notorious priest puts it, it is dangerous for young people of both sexes to come together and hold meetings, to travel a few hundred miles in crowded cars, and be entertained in decent houses, or properly managed hotels, what shall we say of the dark lantern methods whereby the Roman Catholic priests claim to forgive sins? In the June issue of *THE CONVERTED CATHOLIC* we spoke of the confessional; and how little is known about it among Protestants who are not converted Catholics!

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In the corner of the church building, or some other out-of-the-way place, stands a kind of box, or cupboard, in which sits a priest. On either side of him kneels a penitent, who is concealed from the gaze of the outsiders by a thick curtain. And one penitent cannot hear what the other says to the father confessor. And it happens very often that there is only one penitent at a time in the whole church. Or a priest may for some reason hear confessions in his own house, in his own parlor, even in his own sleeping-room. And whatever is said between priest and penitent must never be made public. The priest, no matter who and what he is, young or old, handsome or homely, good or bad, will hear the confession of all kinds of people, and it is to remain a secret forever.

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And, then, as we have said previously, come questions about the most degrading sins that ever defiled the soul

and body of human beings. As the Roman Catholic texts say it, some penitents, especially young women, girls and boys, are very reluctant to speak of such sins. They will even omit them entirely from their confession of sins to the priest, and, therefore, they will be lost for concealing them. The priest must therefore question and go into all the details of nameless immoralities to ascertain whether the penitent knows about them, and has been guilty of them. Many priests, at first, do it with good motives. But Roman Catholic theologians admit that such questions have often a very bad influence upon the priests. Oh, Father Phelan! You had better mourn over the many souls of both priests and penitents ruined and lost for ever through the confessional, and let the Endeavorers do their noble work "for Christ and the Church."

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Father Phelan, have you forgotten that Liguori, who knew a thing or two about the confessional, said in his *Praxis Confessarii* (ch. v; No. 93), that there were very few, if any, good secular priests, owing to the same reason? And you, Father Phelan, you are a secular priest!

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The Endeavor movement is essentially a product of American Christianity. Now, Father Phelan, if you refer to Brownson's *Quarterly Review*, new National Series, you will find that Orestes A. Brownson alludes to "Roman Catholic civilizations" as inferior to the American, just as the type of piety developed by you is inferior to the type of piety fostered by the Christian Endeavor Society. Brownson was a journalist too; but he never edited the *Western Watchman*.

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Blood will tell. Father Letellier de



St. Just of Lake Linden, Mich., referred to in our June issue as a supporter of the public schools, belongs to one of the most illustrious liberal families of Canada. The most famous representative of the family was the late Letellier de St. Just, former Lieutenant Governor of the province of Quebec, and a liberal Roman Catholic of the old school. He belonged to the party that rallied around Papineau, and was an enlightened friend of popular education, and a consistent opponent of ultramontane oppression. Father Letellier de St. Just is faithful to the noble traditions and record of his family.

J. A. D.

### Christian Endeavor Work for Roman Catholics.

The Christian Endeavor Convention took possession of Boston for six days last month. All the daily papers in that city gave page after page of reports of the proceedings of the convention. The citizens of Boston extended a hearty welcome to the 50,000 visitors to their city—all except the Roman Catholics, who did not decorate their churches or places of business. But our Roman friends did not expect any patronage from the Endeavorers, for, alas, the most conspicuous signs on some of the streets were, "McCarthy's Wine Store," or "O'Flaherty's Wine Store." All the rum shops in Boston bear the sign of "Wine Store," and the viler looking the "store," the larger the sign. Will the day ever come when the Roman Catholic Church will earnestly and sincerely frown upon and condemn the infamous traffic in liquor carried on almost exclusively by the members of that Church? In all our large cities where ever you see a Roman Catholic church you will find several saloons near by. We commend this to that sly fox, Satan. If he wants to make himself really popular with the American people, let him advise the Pope to hurl excommuni-

cations at the rum-sellers, and not waste his breath in cursing the decent, intelligent Roman Catholics who are members of the Sons of Temperance, Odd Fellows and Knights of Pythias.

The "wine stores" decorated with the names of Irish Roman Catholics in Boston did not make a good impression on the Christian Endeavorers. They could not help seeing that such people need the Gospel of Christ to change them into good citizens who would pursue some other calling and be converted to a knowledge of the truth which has moulded the lives and built up the characters of those bright and happy-looking delegates who came from all parts of our country. Patriotic sentiments were applauded at every session of the convention. We heard the great lecture by Bishop Cox of the Protestant Episcopal Church at People's Temple, and the venerable prelate was enthusiastically cheered. We hope the young people who attended the convention to renew their pledges to work for Christ and to gain new strength in their endeavors will not pass by the Roman Catholics who are in need of light and truth. No work of theirs will be more blessed by the Master, and many souls, even at their own doors, will be led into the kingdom. Let this "Endeavor" be tried and the results will be glorious.

### FIFTY CENTS A YEAR

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent these rooms. To Catholics also it will be sent for fifty cents a year.

### OUR SCARLET PRINCE.

We have still some copies of this excellent work on hand. We will send a copy free to anyone who will send us one new subscriber to THE CONVERTED CATHOLIC.

## THE ITALIAN GOVERNMENT SCHOOL SYSTEM.

BY MRS. MARTHA C. M. FISHER, WASHINGTON, D. C.

**W**HEN in 1870 the unity of Italy became an accomplished fact and the National Constitution was proclaimed at Rome, one of the first great needs presented to the new government was the establishment of some system of general education that would permeate all ranks of the people. The parochial schools and ecclesiastical colleges—the only sort then existing—extended their privileges to aristocratic and wealthy students only, so that the learning of the few privileged was high and the ignorance of the less favored profound!

Illiteracy as a heavy chain weighed down the people and robbed the nation of all power in the struggle for existence. For long centuries this chain had bound a large proportion of the people of Italy in the worst forms of bondage—those of ignorance and superstition. During the long reign of an hierarchial system the individual conscience had become paralyzed and the nation, so rendered void of moral energy and patriotism, fell successfully an easy victim to its own factions and to numerous hordes of foreign invaders.

A generation ago 78 per cent. of the Italian people could neither read nor write, and in 1891 of 66,658 marriages registered in the chief provincial districts 28.08 per cent. of the contracting parties were unable to read and undersign the legal act.

The most marvellous legends of supernatural occurrences filled up all mental cravings. Stories of holy fathers being miraculously rescued from impending dangers—as, to wit, that of Father Serra and some monkish friends lost in a desert and in need of food. Suddenly a spacious edifice rises before them out of the plain. The Virgin Mary and the Saviour appear, invite them in and supply them with a delicious meal. Such

as these and almost innumerable monkish legends were held with implicit, unquestioning faith as real historical facts!

The domination of Italy under Napoleon Bonaparte did more in arousing in her people a feeling of nationality than perhaps any other foreign conquest had ever done. All her provinces had furnished recruits to his conquering armies; many unloved princes had been dethroned, thus obliterating temporarily most of the ancient boundaries of rival rulers; and notably was the feeling strengthened by the administration of an equal code of laws. Although Napoleon's divisions and redivisions of Italy were short lived, yet much influence upon the people resulted therefrom; and when the "code Napoleon" was withdrawn and the administration again reverted to the hands of ecclesiastics, a political and spiritual reign of terror, having for its object the crushing of Italian liberalism, obtained everywhere.

But the desire for liberty amongst the masses and the conviction of the more earnest thinkers of that time of the necessity of a better diffusion of knowledge amongst the people of their country, did not die out. The obsolete and effete methods of education, where any obtained, in Italy at the time of its liberation, coupled with the astounding illiteracy everywhere prevalent, called for very energetic measures on the part of the new government; and one of the stoutest planks—as an American would say—in the platform of the administration of Victor Emmanuel was that of "Public Instruction." Schools were founded embracing the best modern methods of education, and now, in return for the ecclesiastical and legal erudition, which, when the German Emperors were regarded as successors of the Cæsars, Germany with the greater part

of Europe, had received from Rome, she was able to confer on Italy not only her grand kindergarten system, but a splendid system of public or common school education. Free primary schools were founded—public, night, Sunday, military, industrial, normal, technical schools and technical institutes, naval and agricultural schools, academies, universities and so on, covering the whole scale of popular education under the best known methods.

But even the attractions presented by the delightful kindergartens, with free lunches of bread, vegetables and fruit, were insufficient to insure a general attendance, and in 1877 the government enacted a law which made school attendance compulsory—the length of the school term nine months for children from six to ten years of age. The effect produced by the enforcement of this law has been very marked in the numbers of pupils and efficiency of teachers and the spirit of national and popular education greatly aroused in the people.

In a recent report by Professor Oldrini on education in Italy he says: "In the religious superstition, which for a long time dominated the masses, is a consideration that finds its unmistakable proof in the proportional average number of illiterates existing in 1872 in Piedmont, where foreign domination never existed—viz: 15 per cent., and that of Basilicate, Abruzzi, the southern province of Calabria, and Sicily, rescued in 1860 from Bourbon Jesuits' rule, 90 per cent. It has also been reported as characteristic of religious influence that the only spot in Italy where illiteracy did not exist was the Alpine districts inhabited by Waldenses, the only Protestant Italian population."

To this may be added the testimony of Mgr. Satolli, that "the government and municipality, with feverish activity, filled Rome with scholastic institutions of all kinds. New schools for boys

were added to those already in existence, and others for the poorer classes, notably the evening schools for arts, trades and professions. The Teachers' High School, normal and commercial schools, all for girls, were also established—indeed, such was the craze that the government finally arrived at a point where the girls were allowed free access to the high schools and universities in common with the boys." (!)

The learned prelate also complains of the impossibility of procuring text books, especially in reading and history which were adapted to the requirements of Catholic schools, stating that "some had to be prepared especially for this purpose." To any one familiar with ecclesiastical Roman history, thought, naturally, suggests that the "Index Librorum" may have something to do with the dilemma.

Three hundred and fifty years ago the Index was established in Rome, and is a committee of priests who report to a body of cardinals chosen by the Pope. Its function is to examine all books which bear directly or indirectly on civil society, faith, morals or ecclesiastical discipline. A book may be prohibited absolutely, and when this has been done any one who reads or sells it becomes amenable to church discipline; or, it is allowed to be read by priests who are considered above all danger of infection. Sometimes the judgment of the Index is suspended until the author has had an opportunity of altering or expunging the offending passages.

The San Francisco *Argonaut* for March 4, 1895, contained a history of the origin and design of this Index, with a reminder that at the time of its establishment it was an ecclesiastical doctrine that the earth did not move, consequently many books fell under the Index's condemnation. Works eminent in scholarship and scientific discoveries by such immortal authors as Gali-

leo, Copernicus, Sir Isaac Newton and Montesquieu were enrolled in the list *prohibitorum*, besides nearly all the more modern leaders in European literature—Balzac, Renan, Victor Hugo, both the Dumas', Lamartine, George Sand and many others.

Early in the present century more liberal views penetrated the Church and the Vatican, and the office of expurgator became a mere sinecure; but it was revived again in full vigor by Pope Pius VII. on his return to Rome full of bitterness toward liberalism after his captivity. Under his order a complete list was published of all books hitherto under ban of the Index, and to this list an annual supplement has ever since been affixed. Leo XIII. has sustained the Index, which might well be named, "The Papal Guide to Knowledge," with all the power of his office and all the influence of the Church.

As Mgr. Satolli tells us that all the teachers in the Catholic schools in Rome are urged to adhere to the old methods, it is not surprising that books should have to be made expressly to meet the exigency. When the new system of education was established in Italy women had all educational privileges extended to them equally with men.

In the annual report to the United States Bureau of Education for 1891 occurs the following passage: "The fact that women normal pupils amount to about 80 per cent. of the total, finds its explanation in the unequal treatment of the women under the old system of public education in Italy." A little further on in the report we find "that while the normal schools offer to many girl pupils the desired occasion to complete their elementary education, the important and normal character of the school becomes lowered. Now, under more favorable circumstances, the culture of Italian women is rapidly progressing

everywhere."

Very recently many distinguished, well educated women, well known in literature, by means of lectures and the press endeavored to secure the same treatment for females as for males in all the Italian schools. May their noble efforts be crowned with success.

An appropriate quotation in this connection is from the report of Hon. W. T. Harris, United States Commissioner of Education:

"Hon. E. Villari, ex-minister of public instruction, in his analysis of the Italian system of public education before the Chamber of Deputies, May 1891, and in response to the general attack against classical education, closed the debate with the following sentence, characteristic of an Italian mind:

" 'Industrial schools are necessary for the toiler in order that he may be trained to the study of the material world, of which he is a part. But if the people prefer to crowd the 'ginnasi,' it is because they naturally follow the instincts and traditions of their country. Therefore, it is our duty to raise a generation educated to live in the world of thought. The sciences, and mathematics particularly, however useful they may be in subjugating natural forces to the use of man, educate only unilaterally. They do not prepare human intelligence for those problems, the objectiveness of which is thought, while literature and words, holding all that a nation has felt and suffered, direct the pupil toward a world of thought, thus forming that intelligent class which has a high mission in modern times when the working class is on the increase and tending to become one of the most potent forces of human society.'

"Then, refusing to consider a plan for the general reform of the Italian educational system, which he declared could only be done by slow and continuous movement, the minister proposed what

he thought necessary and advisable to adopt in the transformation of technical instruction, namely, the division of existing technical schools into three branches: First, a school of superior elementary instruction; second, a school for commerce and industry; third, a theoretical scientific school for those who wish to enter technical institutes. The first of such new schools to be accessible both to men and women in order to give them an equal chance to complete their elementary instruction for the education of the family and the wants of ordinary life. The second, the industrial, he declared urgent, because the 'wealthiest and most powerful nation is the one that creates the most skilled laborer.' The third, the theoretical, to fully prepare for the applications of science."

The unity of Italy, its consolidation as a government, giving it a real nationality and a name amongst the powers of the earth for the first time in all history, imbued it with supreme authority to legislate for the welfare of all the temporal interests of its people; and that its almost very first act of parliament, approved by the king, was for the better education of the people, of all their children, regardless of worldly possessions, wealth, rank or creed, is surely a matter not to be ignored or lightly esteemed by pope, priest, potentate or the sovereign American people.

### Hideous Roman Superstition.

DEAR FATHER O'CONNOR:

I take the following from the *Christian Herald* of June 19, 1895:

#### BAMBINO WORSHIP AT ROME.

"At a recent meeting of the Wesleyan Missionary Society in England the Rev. Hugh Price Hughes related the following incident which he witnessed in Rome last autumn: In the Ara Coeli, the most important church of the Franciscan Order in Rome itself, on the Capi-

toline Hill, they have what they call a '*bambino*,' which is Latin for baby. A fat old priest brought out the *bambino*—a podgy, hideous, wooden doll, covered with jewelry. He presented it to a devout and aristocratic French lady and others, and they beslobbered it with kisses and bowed down incessantly as long as they saw it. Then he put it to bed and locked it up again. Later on, at Christmas, I saw that wooden idol taken, with the utmost possible ceremony, and placed at the opposite end of the church, and then, with a great ecclesiastical procession and much further ceremony, finally escorted back again to bed, about six o'clock in the evening. The ridiculous wooden doll is revered and worshipped. It is taken about Rome *to-day* in a gaudy carriage, something like the carriage in which our Lord Mayor goes in procession; and when anybody is ill this podgy wooden doll is taken around to cure the sick, and they believe it! That is Popery! That is what the Pope wants you to accept to-day! And this goes on under the eyes of the Pope, with his full sanction and authority, *in Rome to-day!*"

And this from the *New York World* of June 26, 1895:

#### POPE'S LOVE FOR AMERICA.

"ROME, June 25.—The Pope renewed his declaration of love and admiration for the American people, urging a closer union between the episcopacy and their flocks and enjoining upon Cardinal Gibbons to remember that *Catholicism must always take the lead in civilization and progress.*" The italics are mine.

If you think these two extracts worthy of reproduction in your excellent magazine you may, by placing them in juxtaposition, render an important service to the American people and the cause of truth. AMERICAN ULSTER SCOT.

*Corona, N. Y., July 8, 1895.*

The Pope and Gibbons are laboring hard to throw dust in the eyes of the American people.



### HORRORS OF MONASTIC INSTITUTIONS.

**I**N the *London Pall Mall Gazette* of Sep. 17, 1894, the following details are given of the horrors that are perpetrated in Roman Catholic Monastic Institutions. The account is headed in the *Gazette* as "An Ecclesiastical Outrage"—"Three Sane Years in a Madhouse." The *Gazette* states:

"There has just been published, or is about to be published, at Hagen a pamphlet telling the story of most extraordinary and wanton cruelty practised upon a fellow-subject of our own. To such as hourly anticipate the flames of Smithfield and the return of the Inquisition, it will come as no surprise. Those who suppose that Germany is a well-governed country, and the Roman Church a peaceable and beneficent institution, will have, if these allegations prove true, to make at least one exception to their belief. What the effect of the revelations will be in Germany we do not know; they have not yet had time to filter through. But if the 'pious brothers,' as they quaintly style themselves, who perpetrated the extraordinary crime we are about to detail do not come to merited punishment, Englishmen will have some solid reason at last for the boast that in matters of justice they are not as other men are. How far it reflects on the highest dignitaries of the Roman Catholic Church in Scotland we have at present no evidence."

The *Pall Mall Gazette* then goes on to relate as follows:

#### HOW FATHER FORBES WENT ABROAD.

"This is the story: The Rev. Alexander Forbes, now about 49 years of age, held till about three and a half years ago an active preferment in the Catholic diocese of Aberdeen. At that date he got involved in differences with his bishop. These were purely of a professional nature, and were sharpened by his great independence in official and

personal life, which is not generally observed under the strict discipline of this Church. The most careful inquiries regarding Mr. Forbes' personal character, his Christian life and his absolute honesty and respectability have resulted entirely in his favor. His ecclesiastical superiors, however, taking this friction into account, arrived at the opinion that Mr. Forbes was a difficult man to deal with. They proposed, therefore, that he should take a temporary vacation from his duties in some home of rest, and suggested that of the Franciscan Roman Catholic sisters at Bruges. Coming from such a quarter the suggestion was in the nature of a command, and to Bruges, in February 1891, Mr. Forbes went, glad to be rid of his complications. But more complications awaited him. The institution kept by the Franciscan sisters was reckoned by Mr. Forbes to be a convalescent home; and so it was, only most of the convalescents were idiots. He lost no time in introducing himself to Dr. H. Moulart, the principal doctor of the establishment. This gentleman—he has just lately verbally confirmed the story for the purposes of those who have taken the matter up—subjected him to an examination. As the result of this Mr. Forbes was immediately informed that he could not be received as an inmate, since the home was intended only for the mentally deranged, whereas he was of a perfectly sound mind.

#### HOW MR. FORBES WENT TO MARIABERG.

"Thereupon Mr. Forbes, who was traveling alone, went on, upon the advice of a Roman Catholic sister, and with the consent of his Roman Catholic bishop, to the large Alexian Cloister conducted by lay brethren at Mariaberg and at Aix-la-Chapelle. What he saw and experienced there for more than three years is, at the end of this century,

almost incredible. Such of our readers as wish to go through the whole tale of the heartless brutalities practised on the inmates by the pious brethren in charge we refer to the pamphlet (published by Risel & Co.) of which the advance sheets have been put at our disposal.

"Mr. Forbes arrived at Mariaberg on February 18, 1891, and found immediate admission. His board was paid for by his superiors at Aberdeen [Roman Catholic], and he attended, with the consent of the Roman Catholic archbishop of Cologne, to all the clerical duties of the asylum. For reading the daily masses he got an allowance of eighteenpence daily—at least as far as such has been accounted for. At the beginning everything went smoothly enough, and Father Forbes was allowed to move about quite freely inside as well as outside the place. But this did not last long. The barbarous punishments inflicted upon the helpless wretches—nervous, epileptic and insane—which he had almost daily to witness grieved and disgusted him so much that, after vain protests, he at last threatened to bring the circumstances to the knowledge of the authorities. That moment saw the end of his liberty. Since then he himself has been most unmercifully handled, beaten and cruelly maltreated for more than three years.

#### WHAT BEFELL AT MARIABERG.

"It has now been clearly proved that Brother Leonard, the late rector of the asylum, had at the time, but behind the back and without the knowledge of Mr. Forbes, procured from the District Physician and Private Sanitary Councillor, Dr. Kribben, a certificate showing him to be a lunatic. He was deprived of every freedom, assaulted and struck by four of the brethren at the same time, and this on many occasions. He was strapped and pinioned repeatedly, and even thrust into the dreadful cell or dungeon reserved for isolated confinement. In this there was neither chair nor ta-

ble, nor, indeed, anything at all except a foul smelling closet. He was kept in this awful place night and day without any food whatever. Even a drink of water was withheld from him. Every communication with the outer world he was utterly deprived of; the letters received for him did not come into his hands, and those which he wished to send off were held back. Thus he was entirely at the mercy of these 'pious brethren.' In spite of all he kept his memory awake by keeping a secret diary. In his abject wretchedness the one consolation left him was that he was still allowed to sing mass and could daily pray for deliverance from his prison. And at last, after thirty-nine intolerable months, the hour of his release arrives."

The *Pall Mall Gazette* then describes Mr. Forbes' release. It states:

"A German Roman Catholic divine also had the misfortune of making the acquaintance of Mariaberg. But through a ruse he contrived to escape and gave a description of the outrageous treatment of Father Forbes as he had often witnessed it. Some German Roman Catholic gentlemen interested themselves in the case. Herr Mellage, an hotel keeper of Iselohn, took energetic measures to secure the release of the unhappy man. After vain application to the clerical authorities he succeeded in enlisting the attention of the Procurator-Fiscal and the Chief of the Police of Aix-la-Chapelle. They directed a radical examination of his state of mind, and in the end, after every obstacle on the part of the pious brethren, Herr Mellage succeeded in bringing away the unfortunate man in triumph from his prison. An examination was immediately instituted by Dr. Kribben and another specialist of high repute, who, after long and most particular deliberations, decided that though Father Forbes was naturally much broken, physically and mentally there was not a single symp-

ton discernible in his condition which for a moment could make them doubt that he was in full possession of every mental faculty. Thereupon the police authorities ordered Mr. Forbes to be set at liberty, accepting his brave and persevering deliverer, Herr Melage, as bail for his residence in the country till the end of the criminal proceedings which have been taken. Mr. Forbes is living now with Herr Melage at Ise-lohn, in Westphalia. He has been deprived, since his deliverance, of his right to officiate; but it is to be hoped that, after the termination of the pending inquiry, the Roman Catholic bishop of Aberdeen will see his way to get Mr. Forbes reinstated. There are English Roman Catholic clergy who know Mr. Forbes personally and are favorably inclined to think that the Roman Catholic bishop has been kept in the dark about the real facts of the case, and that when he knows them he will do Mr. Forbes full justice. A judicial investigation has been ordered into the circumstances of the affair. On the face of it there never was a case that needed investigation more. Should it prove adverse to the pious brethren we shall be interested to hear what explanation the German Government and the Roman Catholic Church have to give of cherishing so monstrous an institution as Mariaberg uncontrolled in their midst."

#### Result of Legal Investigation.

The legal investigation has now been completed, and instead of exonerating the monks, as anticipated by the Roman Catholic bishop of Aberdeen, has unequivocally established the truth of the facts affirmed against them. The London *Morning Post* of June 7, 1895, says:

"A great sensation is being caused throughout Germany by the revelations made in a trial now proceeding at Aix-la-Chapelle, in which Herr Melage is being prosecuted for libelling the monks

of the monastery of Mariaberg, a kind of Roman Catholic lunatic asylum. Melage had published a *brochure* in which he gave an account of the treatment in the monastery of an Inverness priest named Forbes, who had entered it some years ago as a patient, believing it to be a kind of sanatorium. Forbes was incarcerated for over three years in the monastery, and only escaped by Melage's help. The treatment of other patients seems to have been even worse than that of Forbes. The lay brothers who administered the hospital were rough and illiterate persons, who inflicted cruel personal chastisement on the inmates and subjected them to dangerous immersions, head first, in ice cold water. There was also a cell full of filth in which recalcitrant patients were confined. The food was inadequate and uneatable. To-day's evidence was chiefly that of specialists, Dr. Gerlach of Munster and Professor Finkelburg of Bonn, who agreed that the institution had not been conducted in accordance with the terms of the law, that certificates of the insanity of patients were in many cases irregular and unsatisfactory and that there had been no adequate medical control. Their opinion regarding Forbes himself was that he was suffering from excessive drinking and also holic poisoning, but that neither the statements received from Scotland nor his present condition would have justified them in certifying him to be insane. Other witnesses formerly connected with Mariaberg reported cases in which the death of patients appeared to them to be directly traceable to personal violence suffered at the hands of the monks."

The *Morning Post* of June 8, 1895, further reports:

"The revelations regarding the barbarous treatment of the inmates of the monastery of Mariaberg now being made in the course of the trial for libel at Aix-la-Chapelle, continue to excite public

indignation throughout the German Empire. Professor Finkelburg, a specialist, said to day in the course of his evidence that he had come into court with sceptical feelings regarding the charges made against the monastery, but after what had been testified by the monks themselves he could not find an adequate form of words to express his condemnation of the state of affairs existing in the institution. The treatment of lunatics and alleged lunatics and the punishments inflicted upon them were such as he could not have believed to be possible in a modern State. The main blame rested on the State authorities, whose periodical inspections had been most superficial and inadequate. Grave blame was also attached to the doctors of the institution, although it might be said in excuse that they were too few in number to exercise any supervision. Dr. Besser and Dr. Gerlach, also specialists, agreed with this statement. Chains and other instruments of torture which had been applied to patients were produced in court. The monks of the monastery were described as illiterate working men, who had not had any previous training to fit them for subordinate positions in an asylum or hospital, and yet these monks had the sole control of patients—educated and, in some cases, gifted persons—who were shut up in the monastery in a most irregular manner without proper doctors' certificates. With regard to the Inverness priest Forbes, whose case gave rise to the whole scandal, both Professor Finkelburg and Dr. Gerlach described him as intelligent, educated and mentally and physically healthy, though Professor Finkelburg considered that he was addicted to intemperance. Dr. Gerlach, however, from personal observation undertaken at the instance of the court, doubted the accuracy of the charge of intemperance. Both agreed that unless Forbes had been rescued by

Mellage from the monastery the treatment to which he was being subjected must have led to his becoming insane. Forbes himself had entered the monastery as a patient at the instance of Bishop Macdonald of Aberdeen, and made no attempt to escape, as he considered that his bishop had a right to determine his place of residence, though not to deprive him of his personal liberty. At the close of to-day's proceedings a great crowd made a noisy demonstration before the court house, and had to be dispersed by mounted police."

The *National Zeitung* publishes a strong article on the yielding attitude of the German Government towards the Roman Catholic Church, and says it would never have tolerated in any public or private institution such a condition of things as that at Mariaberg. Political exigencies in the Reichstag have, it is added, prevented the government from doing its duty. The era of toleration of such abuses must end, and in the present case a large number of prosecutions against offenders must be instituted."

The London *Times*, June 10, 1895, had the following report:

"BERLIN, June 9.—Seldom has a trial aroused such widespread interest in Germany as that of Herr Mellage for libelling the Roman Catholic private asylum at Mariaberg near Aix-la-Chapelle, in which town the proceedings have been going on for the last week. It will perhaps be remembered that Herr Mellage, an innkeeper of Aix-la-Chapelle, succeeded in rescuing Father Forbes, a Scottish clergyman, from his imprisonment in a private asylum at Mariaberg, where he had been forcibly detained for three years on the ground that he was not sane. His experiences of the private asylum induced Herr Mellage to publish a pamphlet on the subject, which contained the gravest charges against those responsible for the ad-

ministration of the institution. The later thereupon instituted legal proceedings against Herr Mellage, and the trial ended yesterday in his complete acquittal, as he had succeeded in proving that his accusations were substantially true. Indeed during the latter part of the trial Herr Mellage cannot be said to have been accused, for so much had come to light against his prosecutors that they were to all intents and purposes in the dock.

"It is unnecessary to go at length into the details of the trial. The treatment to which the patients were subjected reminds one of the customs of the Middle Ages rather than those of the nineteenth century, and of the internal economy of private asylums so graphically described in the novel entitled 'Valentine Vox.' One instance of this will suffice. In many cases patients, after being stripped, were bound hand and foot and immersed downwards in a large receptacle full of ice-cold water. In this position they were kept until the bubbles showed that they were in danger of suffocation. They were then allowed to come to the surface for a breathing space, after which the same treatment was repeated. One witness gave evidence to the effect that he had suffered this torture for half an hour, and the medical experts who were consulted at the trial confessed that they were unable to find a fitting expression to characterize such inhuman action. Other equally horrible methods prevailed in the asylum, and deaths were not of infrequent occurrences in consequence of them.

"Everything was done to intimidate the accusers, and Herr Lenzmann, the counsel engaged by Herr Mellage, was even threatened with the loss of his mandate for the Imperial Diet if he accepted the brief.

"The disclosures at the trial have naturally created a great sensation, not

only in this country at large, but also in official circles, and at the instance of Prince Hohenlohe a thorough investigation into the facts of the case is to be undertaken by the government. It is, further, more than probable that these revelations will be made the subject of an interpellation in the Lower House of the Prussian Diet, which will resume its labors on Tuesday after the Whitsuntide recess.

"The entire press, without exception, publishes leading articles on this extraordinary trial, and condemns the authorities of the asylum in the strongest terms. Even the [Roman] Catholic organs are honest enough to confess that this condemnation is deserved, though they naturally attempt to tone down the offences of the [Roman] Catholic authorities, which form only too welcome a handle for those who wish to see the [Roman] Catholic still more under the control of the State.

"Perhaps the most remarkable thing is how such a state of affairs in the asylum could have escaped the notice of the State authorities, who are bound to inspect such institutions at least once a year. It appears from the evidence that the asylum was almost in every case given timely warning of the approaching visit of the State inspector, and took its measures accordingly. It is scarcely possible to believe that in one instance in which the authorities were not forewarned the inspecting medical officer took objection to nothing except the narrowness of the entrance corridor."

The *Pall Mall Gazette* of June 15, 1895, publishes the following statements "by one who watched the trial":

"The libel action brought by the brothers of the Alexian Monastery, Mariaberg, a Roman Catholic private lunatic asylum, ended last week at the court house of Aix-la-Chapelle before the president of the court and a bench of experts, in the discharge of Herr



Mellage, the author of a pamphlet in which severe strictures were passed upon the management and two others who had been prosecuted with him. Your readers will remember the action Herr Mellage took in securing the liberty of the Rev. Alexander Forbes, a Scottish Roman Catholic priest who, as the defence suggests, was to be kept in life long imprisonment in this lunatic asylum on account of his advanced Radical opinions and other matters distasteful to his superior, Bishop Macdonald of Aberdeen.

"The proceedings, which created an extraordinary amount of interest all over Germany, were watched by an army of newspaper correspondents hailing from all parts of the German Empire, and the evidence adduced certainly justified the eager curiosity of a sensation-loving crowd. It was clearly proved that patients had been most unmercifully treated—some of them were beaten about the body, others manacled without reason, others again were immersed in a cold bath until they were in a state of suffocation; indeed, the cruelties perpetrated in this Christian den of mercy were stigmatized by one of the leading experts as 'incredible.'

"The Rev. Mr. Forbes, who had been at first admitted a voluntary patient, was at that time permitted to leave the asylum during certain hours. On one occasion, so the brothers said, he came home in a state of inebriety, and as he was somewhat boisterous the strait-waistcoat was applied, and he was not allowed to leave the cloister for a term of three years and three months, all efforts to obtain his liberty being unsuccessful. The defence succeeded in proving that although the Alexian brothers described Mr. Forbes as a confirmed drunkard, this was not the case, he being, so far as could be ascertained, during the last twelve months a most moderate consumer of wines and spirits.

Upon this point the cross-examination and examination of Dr. Kribben yielded some very valuable information on the lax manner in which lunacy certificates were issued at Mariaberg." It being admitted by Dr. Kribben that he had certified the insanity of Mr. Forbes upon the testimony of the Alexian brothers, and upon this point the correspondent of the *Pall Mall Gazette* remarks:

"After the admission Counsel Lenzmann observed: I request the court to note that Dr. Kribben, simply upon the hearsay evidence of the Alexian brothers, certified Father Forbes to be of unsound mind.

"Herr Mellage having said that Cloister Mariaberg was a coercive institution for priests who had differences with their superiors, Frederick Rheinsdorf, another Roman Catholic priest, gave the following evidence for the defence, although he had been summoned by the prosecution: 'I was ordered by my bishop to enter the cloister of Mariaberg as a paying patient at a time when my digestion had severely suffered under the influence of a malarial fever contracted in America. I was warned by several priests from entering the institution, but a letter of my cardinal reassured me, and I went. I at once found that I had entered a lunatic asylum. I was not allowed to go out alone, I was badly fed and all my complaints were not heeded.' In reply to this the second physician of the asylum, Dr. Chantaine, deposed that Father Rheinsdorf's indigestion had been caused by excessive alcoholism, but in cross examination he admitted that he could not say so from his own knowledge, but had heard it from the brothers. Rheinsdorf, recalled, said: 'I had asked the doctors several times whether I could go out, as I was a voluntary patient but they told me the episcopal authorities would not allow it, and hence I would have to stop.'

"The Rev. Alexander Forbes said : 'My Christian name is Alexander. I am a Roman Catholic priest and fifty-three years of age. I went to Mariaberg in the belief that the place was a Roman Catholic sanitorium. At first I was allowed to move freely about, but afterwards a brother accompanied me. Simply to prove the principle I asked the brothers whether I was a free man. The brothers told me No. One evening I came home somewhat late. I had drunk a glass of beer and a cognac, but I was certainly not drunk. On entering the door-keeper touched and assaulted me ; four brothers came up, bound me with ropes and threw me in a cell. I complained next morning to the doctors. I then wrote a letter to my mother, who is a Protestant, but Brother Overbeck, hearing she was not a Roman Catholic, forbade me to write to her. I remonstrated, and he struck me. Soon after that there appeared at Mariaberg an emissary of Bishop Macdonald of Scotland, who told the brothers I was a common danger to the public. I know this, as the emissary told me so. There has never been any mental disease in the family.'

"Forbes was now asked how he reconciled this with Bishop Macdonald's report that his father was eccentric, his mother a confirmed lunatic, a sister and two brothers nearly insane. The witness could not explain this, but the defence produced several affidavits proving that the bishop's report was false.

"The examination of Brother Heinrich, who had been specially singled out by the defence for the ferocity of his conduct in treating the patients, yielded several interesting particulars. He admitted that he ordered the douche to be applied to several epileptics, and also that the other patients had been maltreated in his presence.

"Joseph Nelessen, the next witness, depicted in a graphic manner the cruel

behavior of some of the brothers to the patients. He mentioned that during the eleven months he was in the institution he never saw any physician. Once a brother knocked a patient down ; at another time a patient who could not walk quick enough was dragged by two of the brothers a considerable distance on the floor and badly beaten. At another time he noticed a brother hit a patient with a bunch of keys, inflicting a serious wound. When it was known—and it generally was known—that a government inspection would take place all the patients were cleansed and washed and better treated. A patient named Speier happened to displease Brother Rochus, who at once took his bunch of keys and hit him so that he was streaming with blood. One of the warders intended taking him to bed when Rochus observed, 'I shall throw the fellow downstairs, and put another hole in his head.' This patient died on the following day (great sensation in court). The doctors certified the cause of death to be apoplexy.

"Very important testimony was given by a banker named Kleinschmidt. His wife, who wished him out of the way, as she held immoral relations with an officer of the police, prompted the latter to obtain a lunacy warrant against him, whereupon he was incarcerated in Mariaberg, although he was perfectly sane. In reference to this statement Dr. Capellmann was called and explained he had ordered the detention as the man's wife declared him to be insane.

"Another letter of Bishop Macdonald was then read, from which it appeared that although he had formerly written that Forbes came of an insane family he could not obtain any written or legal proof of the fact. (Great sensation.) A long string of witnesses on both sides having more or less corroborated the evidence adduced, the opinion of the experts was called for. Dr.

Kribben, who had given the certificate in the case of Forbes, surprised the court by the statement that Forbes had not recognised him after a term of three years and a quarter, and this was a certain sign of insanity. (Homeric laughter in court.) Another sign of the man's insanity was that he about twenty years ago knocked an officer down in a restaurant who had used the forcible but not exactly choice expression, 'To hell with the Pope and the Roman Catholic Church!' (Laughter.)

"Professor Dr. Finkelburg said it was his opinion that Forbes' mind must have very much suffered under the treatment; in fact he was greatly surprised the reverend gentleman had not become mad. If Mella, to whom Forbes was greatly indebted, had not rescued him this danger could not have been averted. Forbes had told him that although he might have escaped several times he did not do so, as he was there by order of the bishop. All the physicians seemed to deny their responsibility respecting Forbes. It was monstrous that the brothers, whose training did not fit them for any medical work, usurped functions which should have been exercised by none but medical men.

"Professor Dr. Kipping was of opinion that no inherited mania could be traced in Mr. Forbes, and this was more than proved by Bishop Macdonald's own admission 'that in spite of every effort he could not obtain official proof that insanity existed in the family.' If Dr. Kribben thought Forbes was a subject for observation in an asylum he ought to have watched him himself and not left it to the brothers, who had no training of any kind.

"Dr. Leopold Besser, the last of the experts, emphatically denied that Forbes was a drunkard. He had thought it his duty to meet Forbes at restaurants, and he saw him sitting opposite a bottle of wine for one hour and thirty minutes,

a time in which he only touched half a glass.

"This practically finished the case, as after hearing counsel for and against the conviction of the three accused the court declared the accusations in Mella's pamphlet to be proved, and ordered the discharge of the defendants."

The Protestant Alliance has the German papers giving full reports of the trial and which corroborate the evidence given as above in every particular.

### Inspection of Monasteries.

[Protestant Alliance Monthly Letter.]

Here is a case that affords startling evidence, conclusively proved, of the existence and perpetration of monstrous cruelties in monastic institutions in Germany. These institutions are by the laws of Germany subject to inspection, but the laws have been ignored, or systematically evaded, in order to satisfy "political exigencies."

Have we not a warning here. In Great Britain monastic and conventual institutions are virtually free from government inspection. It will be urged that there is no place in these kingdoms where a writ of *habeas corpus* does not run, and that no individual can be detained in any place within the united kingdoms against his or her will. But how is this to be ascertained? No writ of *habeas corpus* can be issued except upon the affidavit of some relative or friend, that their relation, or other incarcerated person, is detained against his or her will. Admission to monastic and conventual institutions is absolutely denied; and how then is any creature to know whether his or her relative or friend is detained in a virtual prison against their will?

The state of conventual institutions in this country is an anomaly. Englishmen and Englishwomen guilty of no criminal offence are immured in buildings provided with bolts, bars, high

walls and every precaution of a goal in order to maintain their safe custody. All this is contrary to the principles of the constitution, and is a condition that requires the active interference of the law and demands that protection should be given such as has been afforded to lunatics in asylums, to women and children in our factories, and even to felons in our gaols.

THE LAWS OF THE CHURCH OF ROME  
UPON THE IMPRISONMENT OF  
NUNS ARE EXPLICIT.

The Decrees of the Council of Trent state as follows: "The Holy Synod enjoins on all bishops, that in all monasteries subject to them, they take especial care that the shutting up (*clausuram*) of nuns, where it has been violated, should be diligently restored; and where it is inviolate, that it should be carefully preserved;" and adds: "Let no professed nun come out of her monastery under any pretence whatever, not even for a moment. And it shall not be lawful for anyone of what birth or condition, sex or age, soever, to enter within the enclosures of a convent without the permission of the bishop, or of the superior, obtained in writing, under pain of excommunication, to be by the very fact incurred." (Concil. Trident. Sess. xxv. cap. v. Fol. Romæ, 1564)

The Council further decrees: "If any of the regulars pretend that fear or force compelled them to enter the cloister, or that the profession took place before the appointed age, let them not be heard, except within five years of their profession, and then they shall not bring the case before any except their own superior and the ordinary; but if they put off the frock of their own accord no allegation should be heard, but being compelled to return to their convents they must be punished as apostates." (Concil. Trident. Sess. xxv. cap. xix. Fol. Romæ, 1565.)

The punishment of apostates, as sum-

marized from Ferraris, consists of: (1) Ecclesiastical censures, such as penance, refusal of absolution and sacraments, excommunication, etc; (2) Other punishments of other kinds, whether imprisonment, tortures, as the tortures of the Inquisition, or death in the most hideous forms. (Ferraris, Biblioth. Prompt., Apostasia, sec. 49-56; Idem Moniales, Art. iii., sec. 1-11; Francof. Edit. 1781. See also Venice Edit. 1782, Vol. I., pp. 191, 192; and Addenda, Vol. V., pp. 169, 170, Art. iii., Mendham Library. Law Institute)

In the *Pall Mall Gazette* of June 25 the following letter appears:

"SIR:—It has been a painful surprise to me as a Catholic medical man, and I doubt not equally disappointing to many of your readers, to find Bishop Macdonald exceedingly anxious to defend himself against a few insignificant misrepresentations of his own conduct in the Mariaberg case, while no solitary word of indignation at poor Father Forbes' wrongs nor a note of sympathy with his sufferings is to be detected in his long letter published in your columns. Here is a Christian bishop, one of whose clergy has suffered what the *British Medical Journal* in its calm, scientific and judicial language calls 'terrible abuses,' 'horrors' and 'atrocities,' 'some of which can be compared only to mediæval tortures,' and all the right reverend prelate can find in his heart to say to you is to express a wish that he had 'a cure to offer certain newspaper correspondents for mis-stating and distorting facts,' and to announce that 'Father Forbes must continue to pose as suffering.' The horrors brought to light in the trial were such that, in the words of Professor Finkelburg, 'Words can hardly be found to qualify such a state of things.' I had expected, sir, that Bishop Macdonald would have hastened to express to you his deep regret that he did not hail Herr Mellage's exposure of the Mariaberg inferno with gratitude and accept your aid last year in letting daylight into its gloomy and cruel recesses. This scandal ought to affect a Catholic bishop at least as painful as it affects yours faithfully, A CATHOLIC PHYSICIAN."